

# The Baptist Record.

"THY KINGDOM COME"

OLD SERIES, VOL. XXXVII.

JACKSON, MISSISSIPPI, DEC. 23, 1915

NEW SERIES, VOL. XVII, NO. 51

Pastor J. O. Hill, of Sardis, had with him Dr. T. S. Potts and Singer Forest Cole in a meeting just closed.

Rev. Gaines Dobbins, Th. D., was called to New Albany and it is thought he will accept. He has done a splendid work at Gloster and is capable of doing it almost anywhere.

If you know of Baptists who have gone to Washington to sojourn, Mr. B. F. Johnson, 926 Pennsylvania Ave., N. W., requests their name and address that he may interest them in church and Sunday School work. You may help them in this way.

We were surprised in looking up the list of Congressmen from Mississippi to find only one Baptist on the list. We hope, however, the showing may be better after next January, as there is a special election in that month in one of the districts, with the chances good.

The convention in Hattiesburg passed a resolution petitioning the coming legislature to enact laws that will prohibit the use of slot machines and the advertising of the sale of whiskey in any of our State papers. We were under the impression that slot machines were already illegal.

Captain W. T. Ratliff, Dr. T. J. Bailey and Attorney S. E. Travis were appointed a committee for the convention to secure legislation looking to the repeal of that clause in the State Constitution which prohibits the willing of property to religious or charitable institutions. The resolution itself appears elsewhere in the paper.

Our South Mississippi enlistment missionary, Rev. T. J. Moore, has just rounded out, with the brethren who so freely assisted him, an every-member canvass, putting the church on the envelope system of finance and more than doubling anything they have undertaken to do heretofore. Rev. R. W. Thurman follows Rev. J. N. McMillin.

The types played all sorts of tricks with Dr. Folk last week in the Baptist and Reflector, in his effort to explain the difference between Armenian and Arminian. At one time the typo put it "American." That is a word and a distinction that these usually expert gentlemen seem not yet to have mastered. Brother editor, our heart goes out to you! We've been there!

The National Baptist Convention (colored) which met sometime ago, developed a serious difference and trouble which all Baptists sincerely regret. There was a division and separation of the members of the body which now threatens their publishing house with a law suit to determine who shall control it. We hope the Lord may lead them out of their troubles and greatly increase their usefulness.

The report on temperance-prohibition at the recent convention in Hattiesburg was prepared and read by Governor-elect Bilbo, and by motion of that body, was requested to be published in The Record. It is an able document, giving forth no uncertain sound, so that there will be no chance of mistaking how the future governor stands on that subject. On account of its length, it will have to appear in installments.

## THE VOICE OF THE CHRIST CHILD.

The earth has grown old with its burden of care,  
But at Christmas is always young.

The heart of the jewel burns beauteous and fair,  
And its soul full of music breaks forth on the air

When the song of the angels is sung.

It is coming, old earth, it is coming tonight  
On the snowflakes which cover the sod,  
The feet of the Christ-child fall gentle and white

And the voice of the Christ-child tells out with delight

That mankind are the children of God.

On the sad and the lowly, the wretched and poor,

The voice of the Christ-child shall fall.  
And to every blind wanderer open the door  
Of a hope that he dared not to dream of before  
With a sunshine of welcome for all.

The feet of the humblest may walk in the fields  
Where the feet of the holiest have trod,  
This, this is the marvel to mortals revealed  
When the silvery trumpets of Christmas have pealed,

That mankind are the children of God.

—Phillips Brooks.

The new book of sermons by Dr. Geo. W. Truett, entitled, "We Would See Jesus," will and ought to start other preachers preaching on that text and the others to be found in his book. That is one of the benefits of reading a sermon. It is not only a seed-bed of thought, but a fire that puts machinery in motion. A good sermon ought always to be the father of other sermons, and there is no necessity or excuse for plagiarism. How would this do for an outline of a sermon on the above text: (1) When He is honored as King (as in His triumphal entry) men will seek to know Him. (2) When men go up to worship (as did the Greeks) it should be their chief desire to see Him. (3) In seeking Him they will naturally inquire of His disciples. (4) Where He will be found—in the sacrifice on Calvary. (5) Those who find Him—are they who are willing to crucify self. If you have one that will help somebody, send it in.

The Foreign Mission Board is instituting a campaign for January to induce pastors to organize and conduct mission study classes. This is a method of building up the membership and making them efficient that is worthy of the attention of all our people. You will receive suggestive literature from the board that will help you to put the plan in operation. The books specially recommended are: "The Churches at Work," cloth 60c, paper 40c; "Efficiency Points," 25c; and "The Call of the World," 25c; all postpaid.

Rev. C. C. Kiser is back to health after a stay in the Baptist Hospital in Memphis. Read what he says of how they take care of people.

Thanks to the Baptist Bulletin of Indianola for kind words about our book department. Pastor Martin is alive to every good work.

Brother Chas. W. Orrick accepts the care of Seminary church in connection with his work at Mt. Olive, where he has had a good year.

The Durant church shows an increase of contributions of \$524.23 over last year, the total being \$3,645.65, nearly half of which was given to objects outside the church.

Rev. J. E. Wills and wife sailed from Shanghai, China, on the 12th of November. Their address for a while is Raleigh, Mississippi. Brother Wills reluctantly returns after his short stay in China.

Yuan Shi Kai, the president of the Chinese Republic, has gotten himself made emperor. He has, however, deferred the date of his coronation one year. If he continues as smart as he has begun, he may succeed, but the judgment day is coming for crowned heads.

The minutes of the convention reached us last Friday. They are slow in coming out this year, due, it is said, to the necessity of embodying the statistical report which was prepared by the Convention Board secretary, since the death of Brother S. G. Cooper.

Arbor Day at the Mississippi Normal College is given special significance by the effort to secure a tree from every county in the State. Individuals, clubs and other organizations are requested to send trees, preferably two or three inches in diameter. These will be marked and a record kept of them, thus preserving their history as well as beautifying the campus. Write to Prof. T. P. Scott, Hattiesburg, chairman of the committee.

The more some people talk, the more they make it evident that they don't know the most elementary meaning and purpose of baptism. The Bible nowhere represents baptism as a cleansing ordinance. It does not refer to it as a means or symbol of purification, but as a symbol of death and resurrection. If people could get this straight in their heads, it would help them to the light and save a great deal of talk and confusing of counsel with words.

Today the use of the word "style" is more commonly employed to indicate the manner of dress. Originally the Greeks employed it to describe a literary quality, the word meaning an instrument with which writing is done, as a pen. Does the widening and variation of meaning indicate an advance in civilization or a deterioration? Has the emphasis of our time shifted from intellectual excellence that of the clothes we wear? The history of words is significant.

A young pastor preached on the text, "When thou wast young, thou girdest thyself and walkedst whither thou wouldst, but when thou shalt be old, thou shalt stretch forth thy hands and another shall gird thee and carry thee whither thou wouldst not," taking as a subject "The Vigor of Youth." Twenty-five years later, in preaching on the same text, his subject was "The Discipline of the Years." Which time did he have the right subject? Or was he correct both times?



## RESTITUTION.

(By A. H. Whitfield, ex-Chief Justice of the Supreme Court of Mississippi.)

If I were called upon to specify the one great fault of modern preaching, it would be the distressing lack of a concrete application of the principles of the gospel.

Let me illustrate: A preacher takes for his text, "Thou shalt not steal," and he indulges, in the course of an hour's discourse, in a great many abstract statements, without any relevance to their application to any member of his congregation, or to any class of people in his community. The sermon might be preached, so far as any beneficial fruits from it are concerned, anywhere in the world, without its being taken home by any audience and applied, in a vital way, to the lives of the members of that audience. Instead of telling that audience, in plain language, what stealing is in some of its manifold, concrete applications, so that each person listening to that sermon would know whether he was stealing or not, all that the preacher says is purely in the abstract, and goes wholly into the air, over the head, and aside from the conscience of the hearer. Such sermons are merely paper bullets of the brain; they hit no particular soul; they awaken no guilty person, and they are absolutely vapid and worthless. Largely (I dislike to use the word, but truth compels its use), this sort of preaching is due to the cowardice of the pulpit.

Let me illustrate again: Suppose A and B—two different individuals—have the following experience: A falls and he settles all debts at last at twenty-five cents on the dollar, and gets receipt in full. A is at the time, say, thirty years of age. He re-enters business; he recoups his fortune, and becomes, by the time he is forty, a very rich man, abundantly able to pay all his creditors the remaining seventy-five cents on the dollar, which he originally owed; but he does not do it. He stands on his receipts, and his legal right, with what Mr. Roosevelt so felicitously calls "law-honesty." Now, Mr. Editor, what is A? Why, he is simply a thief, pure and simple, that is all. He has just as much stolen the remaining seventy-five cents on the dollar of the debts he settled for twenty-five cents on the dollar, as if he had put his hand in the pockets of those people whom he originally owed, and taken therefrom that amount. And yet I ask you now to tell what preacher has the courage, if A is in his audience, to make that concrete application from the text, "Thou shalt not steal?" Do you know of a preacher with the courage to do it? "They are few and far between." And if you ask that preacher why, he will have something to say about not hurting people's feelings, and doubting if that sort of preaching does good!

Take the other example: B falls, and he settles for twenty-five cents on the dollar; but he never recovers himself, with all the effort he can make, and remains wholly unable, actually, ever to pay any part of the remaining seventy-five cents on the dollar due by him to his creditors. What is he? An unfortunate man only—not a thief, but an honest man, who has never become able to repay, and to whom no blame, so far as any further payment is concerned, should attach. Is not A, who has paid but one-fourth of his obligations and gets receipts in full, and afterwards becomes immensely rich and refuses to make restitution of the remaining three-fourths of the indebtedness, a plain thief? Can he shelter himself behind those receipts, standing upon his law-honesty, and say before either God or the conscience of any honest man, that he is not a thief?

The Levitical law required restitution. Zaccheus, when he stood before our Lord, said if he had wronged any man he restored him fourfold; and it is certainly singular that men in the twentieth century in America cannot be as

honest as Zaccheus under the Levitical system. Lack of courage to speak the truth is a damning disability in the modern preaching of the gospel. When John told the multitude that came out to hear him to bring forth fruits, meat for repentance; when Christ told the Pharisees, "Ye serpents, ye generation of vipers: how can ye escape the damnation of hell?" were we not taught that what God Almighty wants is "the truth, the whole truth and nothing but the truth," and not drawing-room expressions for the description of thieves! And yet you know, Mr. Editor, just as well as I do, that if A does get immensely rich, though he never pays one cent of the remaining three-fourths of the money of widows and orphans and poor people whose money he had lost, he will be received, without question, into the circles of the "best society" on any of the leading streets of our cities. Oh, for one judgment-day revelation of the wrath which will scorch into nothing these pretenders and thieves and hypocrites! I headed this article "Restitution," and I believe with all the earnestness of my soul that restitution means that whosoever, in any manner, wrongs another financially, shall, if he ever becomes able thereafter, repay in full with interest, or he is, to all intents and purposes, a simple thief. This may sound like a very bold statement; so is John's and so were the statements of men in all times who have moved multitudes and set in motion currents that have reformed the world. What the world needs today is the powerful and fearless preaching of the plain gospel of Jesus Christ, and not varnished and veneered statements, polished and toned down to suit utterance in a lady's drawing-room. I believe if the laws of the land, with respect to trusts and with respect to larceny were all amended, so as not only to require punishment under the criminal law, but to compel financial restitution of property stolen, the thieves would tremble far more than they do in fear of merely criminal punishment.

Look at the banker, Morse, who was going to die so soon in Federal prison because imprisonment would kill him; and then turn and look at the picture of the same Morse, speculating actively and earnestly in Wall street, with no notion of death at all! Now, suppose the laws, instead of imprisoning Morse, to be pardoned by a too-merciful President, had compelled him, as a condition of pardon, to restore all he had stolen, would it not be infinitely better for the country—for the persons whom he had robbed? Would it not be a better moral lesson? Would it not lay a broader and deeper and far sounder basis of honesty throughout the land?

So also I earnestly declare it to be the true view—the view that would make the nation honest, that the bankrupt law should be so amended as to require every bankrupt who has been discharged and afterwards becomes abundantly able to pay his debts, to pay them one hundred cents on the dollar. This would have the doubly blessed operation of securing to those who had lost, the money they had lost—in many instances, their all; and of deterring fraudulent persons from corruptly securing bankruptcy discharges.

I close, Mr. Editor, praying God that there may be return of two things to this land speedily—real courage to the pulpit, and real honesty to the citizen.

A. H. WHITFIELD.

Brother J. G. Gilmore, who has been pastor at Georgetown for the last two years, resigned November 1, but has been called to a group of churches nearby and will continue his residence at Georgetown, and will serve Pinola, Galliee, Vanilla, Robinwood and Damascus. Brother Gilmore is one of our faithful pastors who makes good in his work, having baptized almost 100 people last year.

Thursday, December 23, 1915.

## CHURCH AND SUNDAY SCHOOL.

To Rev. Honest Truth Seeker:

Dear Brother:—In your very interesting letter you asked me to define the connection that Scripturally and logically exists between a church and a Sunday School, provided there be any. My answer follows:

Among the things which form the task imposed by our Lord upon the church (and I mean by "the church" as here used, every separate, local Baptist church), is to teach God's holy Word—the Bible—to all nations, which mean every individual in every nation throughout all the generations of every nation. Every member of every church is charged with this task.

There are manifold and various methods and agencies necessary in the effort of the church in the prosecution of this task. Among them is the divinely called ministry, the function of which is to teach, proclaim and press upon the hearts of the people, both the saint and the sinner, the contents of God's holy Word as the supreme law of all human lives. The pulpit, or public ministry has ever been and will continue to be the most important and an indispensable agency of the church in the accomplishment of its great task. But along with the pulpit any and every helpful agency may be used of the church to assist in the great task. And among these is the Sunday School; or, to use a better term, the teaching service of the church. It does not mean that it is an organic part of the church, as my arm is a part of my body, but that it is a department in the workshop of the church in which and through the church is seeking to fulfill its task or perform its obligation, to furnish divine instruction to its local constituency. It is departmental and specific in its work, but it is very clearly within the bounds of the commission given the church.

The time was when our churches were not departmental in their work and depended almost entirely upon the pulpit and the family altar as the sole agencies through which it was to disseminate Bible knowledge. And I must admit that the Sunday School, as an organized effort to impart in a systematic way Bible knowledge, did not originate in nor become a formulated system through any direct action or effort of the church. It came about by Christian people as individuals discovering an existing need for such a thing and gradually working it up to that point of efficiency which won for it, first the endorsement of the churches to that extent that it was given encouragement, house room in the church's meeting house, a place in its statistical reports, etc. Then, the church seeing its adaptiveness to the performance of one special line of work with which the church was charged, it is now becoming incapsulated and considered by the church as its main agency in its effort to systematically impart Bible knowledge. This being the case, the churches (local Baptist churches, I mean), are assuming the responsibility of making the Sunday Schools more effectual by taking it under church control as a legitimate department of church work. This is done by simply electing the officers and demanding annual reports to the church.

So my belief is that the relationship the Sunday School of a local church bears to the church is the same as exists between any special department in a department store and the stockholders owning and running the store. The only reason the store becomes departmental is to make the business as a whole more effectual. It can run and still be a store without departments. And so with a church. It is a church either without or with its departmental work, such as Sunday School, W. M. U., B. Y. P. U. or any other such organization or departments. But where it is deemed by the church that these are helpful, the church should have them and use them.

T. J. MOORE.

Thursday, December 23, 1915.

## Department of the Convention Board

J. BENJ. LAWRENCE, Cor. Sec., Jackson, Miss.

Christ wants the entire personality.

Peter took the lame man by the hand and lifted him up; are you giving any one a lift?

The highest joys in life come from fellowship with the Divine.

The making of excuses soon comes to be a habit—a bad habit.

If we love Christ, we will seek ways of serving Him rather than making excuses for not doing it.

May there rest upon us that peace which is the cure of care, taking from love its anxiety, from bereavement its anguish, from desolation its loneliness, a peace resting upon human hearts as sunlight rests upon all the land.

If you are living in the spirit there is no reluctance to duty, no spirit of hurry or boastfulness, no wildness nor following sudden impressions, no strained up feeling in trying to do something you are not able to do, no uneasiness, so as to render yourself and others uncomfortable. On the other hand, there is no dryness and lack of power; there is no stiffness or formality. You do not become nervous so as to appear sensitive and touchy. Consequently you are not irritable and hard to please. How imperative that we obey the command, "Be ye filled with the Spirit."

W. E. Holcomb, one of our Sunday School field men, has been in Durant with Brother Franks. He reports a magnificent B. Y. P. U. This is one of our widest awake churches. Brother Sweeney, chairman of the Laymen's State Committee, is the superintendent of the Sunday School—"enough said."

Rev. J. P. Harrington, enlistment missionary for North Mississippi, has recently put on an every-member canvass in the First church in Hattiesburg and the First church at Hazlehurst. Pastor Christian and Pugh are bringing their churches up to the A-1 grade. No one is better qualified for this work than Harrington.

J. E. Byrd, one of our Sunday School field men, has been in Meridian working with the Sunday Schools of that city. Where Byrd goes work is done. Not only is he one of the greatest teachers in the teacher training work, but he is a great evangelist also. He doesn't preach, but he just tells the people about Jesus while he teaches, and tells them so plainly and forcefully that they accept Him as Savior.

We haven't heard this week definitely from Cooper and Moore, but we know them so well that we can report for them although we haven't the churches they labored with. No State in the bounds of the Southern Baptist Convention has a better field force than Mississippi. With such men in the field the kingdom is bound to come. And what is so encouraging, is that they are all agreed that we ought to make Mississippi a Baptist empire.

The Education Commission is sending out statements to those who have subscribed to the Clarke College and the Woman's College. We do earnestly hope that every one who has made a subscription to these colleges will meet the payment promptly, as the commission is bound

to have \$10,000 the first of January. These subscriptions were due the first of December. Up to date less than one-third of them have been paid. A few, a very few, have written, making arrangements about the payment of their subscriptions. At least two-thirds of those who have made subscriptions have paid no attention whatever to the notices sent them. Is Baptist promise to be discounted two-thirds? Surely not. The trouble is our people are disposed to think that matters of this kind can wait their convenience. Loyalty to the work demands that denominational promises receive the same promptness of attention as any other financial obligation. A subscription made to a denominational institution is as binding as any other financial obligation and should be so considered.

## Our Baptist Program.

The committee of the board appointed to report on the Sunday School work made the following recommendation: "That W. E. Holcomb be charged with the work of organizing, at the discretion of the corresponding secretary, counties and associations into conventions with the purpose of having as soon as possible a distinctively Baptist organized Sunday School work in Mississippi, and that he be directed by the secretary in this work, giving such time to it as may be necessary." This recommendation was approved by the board and the secretary following out the suggestion, has assigned Brother Holcomb to this work.

There are four elements that we want to combine in this work of organization. These elements are: The Sunday School work, the Woman's Missionary Union work, the laymen's work, and the Baptist young people's work. It has been thought advisable to have each county or associational convention to include all these interests. To accomplish the ends desired it will be necessary to have in each association or county organized an executive committee, composed of the mission representatives—State, home and foreign; the W. M. U. superintendent for the association, the Sunday School representative, the representative of the B. Y. P. U., and the laymen's representative. This will give an executive committee of seven. It will be the purpose, also, in these county and associational organizations, to have the county or association divided into districts with a superintendent for each district. In these districts meetings are to be held on fifth Sundays for conference and inspiration. It will also be the purpose of the executive committee to stir up a holy rivalry among the districts and the district leaders so that they will vie with each other as to who can make the best report at the county or associational convention. It is also contemplated that in each church there will be a committee of co-operation composed of the representatives of the various interests included in the associational conventions. That committee will be composed of a mission representative, a representative of the woman's work, a Sunday School representative, a B. Y. P. U. representative, and a laymen's representative, giving to the committee in the local church five members. Of course the pastor of the church is also a member of this committee and will be expected to work with it and through it in the development of his church and the training of his members.

This gives a glimpse of the form of organization. Let us now turn to consider some of the work to be done. In the first place the execu-

## Education Commission

Webb.

Brother J. P. White is the noble pastor here; his people gave a good offering.

Doddsville.

This church is served by Dr. W. R. Cooper until they can secure a pastor. Pastor and people made splendid offering.

Sumner.

This is one of the best churches in the Delta, and has as their pastor one of our very best young preachers in the person of Rev. John Measells. John is doing a great work here and is much beloved by the people.

Real good offering was given here. Made these churches last Sunday. God bless these noble pastors and churches.

Remember, brother pastors, that you pledged, at the State Convention that you would take a special offering for this great work during the month of December. Don't fail to do this, for much depends on what your churches give.

Yours in His name,

W. E. FARR.

tive committee will be requested to make a survey of the association or county. This survey to be as thorough as possible. A map of the association should be made, locating and naming every church. Then every church that has a Sunday School, a woman's missionary society, a Baptist Young People's Union, a laymen's organization, a missionary committee, or any one of these, should be indicated. Also the number of members in each church, the estimated wealth of every church membership, the amount per capita of their gifts to all objects, the kind of financial system they have, and the degree of information there is in the membership on denominational affairs.

When this survey has been made the data will be turned over to the respective members of the executive committee. And each will proceed to work on his particular line. The Sunday School man will try to get a Sunday School organized in every church that has no Sunday School, and to bring all existing Sunday Schools up to the A-1 standard, the mission representatives will work on the mission problem, the laymen's representative on the finances of the church, the B. Y. P. U. representative to get a B. Y. P. U. organized in each church, and the Woman's Missionary Union leader to organize societies in all the churches.

Here is a definite task. Here is something to do. It is a work that no one can do for us. The International Sunday School Association or any other body will not and cannot do this work for us. And what is more, we cannot do it for ourselves until we organize with this end in view and set ourselves to the task of doing it.

Now these conventions are to head up in a great State Convention. At that convention we hope to have reports from every executive committee with a map of the association, showing the survey made. With these maps hanging on the walls of the convention auditorium, the convention will have before it an insight to its task.

The time has come for the Baptists of Mississippi to set themselves to the task of making Mississippi a Baptist empire. This movement to organize our Sunday School, B. Y. P. U., and laymen's forces looks to that end. We believe that such a program will find favor with every Baptist pastor in the State. We commend Brother Holcomb to the brotherhood as he starts out to do this work, and we earnestly crave the active co-operation of every Baptist in the State in putting this program into effect.



# The Baptist Record

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## EDITORIAL.

### A BETHLEHEM STORY.

At Christmas time the Bethlehem Story always shines with special lustre and hearts are made tender toward childhood. But there is another Bethlehem story whose lesson is worth learning and preserving at this season. Back in the long, long ago, when the village of Bethlehem was comparatively new, it was the home of the boy David, the illustrious ancestor of Jesus. By no fault of his own, when he became a man, he fell under the anger of King Saul, and fled for safety and hiding among the rougher hill country of his native province of Judea. Chased from place to place, he was for a while hid, with a large company of young men, who were loyal friends, in the cave of Adullam. He had here comparative security and began to think about his old home back at Bethlehem, which had now fallen into the hands of the Philistines. They had placed a military garrison in it.

David's heart yearns for the home of his childhood and his thoughts are specially about the big spring by the village gate. In a moment of confidential relaxation with a group of his comrades, he gives utterance to his heart's longing, "Oh, that one would give me drink of the water of the well of Bethlehem which is by the gate." No sooner spoken than three friends determined at any cost to bring the water to him from Bethlehem. They went straight to it and brake through the garrison of the Philistines, drew the water from the well and returned bringing it to David at his cave dwelling. David's heart was deeply touched by their devotion, but he dared not selfishly gratify his own desire at such cost. He feels himself unworthy of such loyalty and declines to drink it. Instead he pours it out as a precious offering to the Lord. "And he said, Be it far from me, O Jehovah, that I should do this. Is not this the blood of the men who went in jeopardy of their lives?"

This story, like a little picture in a large art gallery, is a wonderful revelation of character and has several suggestions for the Christmas time.

There is first the natural and laudable love and longing for home and cherished memory of its incidents and features that made the life and joy of childhood and youth. David longing for the well of Bethlehem finds its echo in the poem of our times, "How dear to my heart are the scenes of my childhood, when fond recollection presents them to view; the old oaken bucket, the iron-bound bucket, the moss-covered bucket that hung in the well." Homeward turns the heart today at Christmas time. The eyes of the white-haired glisten with the tears of memory of the long ago, when faces and forms some of which the natural eye cannot see are brought into the vision of memory. Back,

## THE BAPTIST RECORD

back when others were children and the children were in glee about the hearth or board or yard. These images of the past have their value which no present joys eclipse nor flattering offers could buy.

Another quality of our human nature that still reflects something of the divine is shown in this miniature picture, namely, the beautiful devotion of friendship. How these men watched for some indication from David as to what would please him and the intimation that he would like to drink again the water from the old well was enough. They were off; and soon there were resounding knocks over the armor of the Philistines and the water was handed to David to his utter surprise. He had no idea that his wish, almost unconsciously uttered, would so go to their hearts. But they were glad to do it. Their loyalty to him would take any risk and defy any fear or danger. This is the season in which friendship delights to find some suitable expression and make its pledge anew. It is good for it to come around and that unselfish love and loyalty should become uppermost in our lives. The breadth and depth of our lives is measured by its friendships and its joys are the strongest and greatest. It is good that there are seasons when we can give ourselves to one another in the abandon of friendship. It was a feeling like this that caused Jesus to say of Mary who poured the box of precious ointment on His head, "This which this woman hath done shall be told as a memorial of her wherever the gospel is preached."

But after all the best lesson is in the response of David's heart to the gift from his friends. He is touched beyond expression and being deeply moved he feels utterly unworthy of what they have done for him. Only Jehovah is worthy of such devotion and such offering; and so he pours it out unto the Lord. The season should not cultivate in us the spirit of selfishness, of seeking our own. "Christmas Gift!" is a reversal of the meaning of Christmas, when it means, "What are you going to give me?" It surely should not be a season of expectation of what is coming our way, but rather the reproduction of the Spirit of Him who loved us and gave Himself for us. Is it not a time when the goodness of others their loving friendship should fill us with gratitude to God and make us wish to pour it all out in a grateful offering unto the Lord? He is worthy to receive honor and dominion and thanksgiving and strength forever and ever. For all friendships, for all the blessings of home and memories that burn with holy joy, for all the expectation and hope for the home and the family of the redeemed, we pour out our grateful praise and dedicate the strength of our lives to Him who gives to all men unconditionally and upbraideth not.

### HEBREWS 8:10-12.

This is a quotation and application of the passage found in Jer. 31:33ff. It is a strong and full and beautiful setting forth of the fact and the nature of the new covenant. The covenant idea is familiar in every nation and a necessity to faith in one another and dealing with one another. One will find a very helpful discussion of the whole subject in the book, "The Blood Covenant," by H. Clay Trumbull, and a valuable interpretation by Andrew Murray, in his book, "The Two Covenants." What is said here is intended to be a brief interpretation.

There are four things included in the New Covenant which God makes with us in Christ as shown in this Scripture, foreseen in the Old Testament and declared fulfilled in the New. These four things are clearly expressed, each one being repeated or said twice, according to the Hebrew rhetorical form. This is the usual balanced or rhythmic form that the poetry of the Old Testament takes.

1. The first thing included in the New Cov-

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enant is thus expressed: "I will put my laws into their mind, and on their heart also will I write them." This is Ezekiel's equivalent of the new birth and is doubtless the scripture which Jesus had in mind when talking to Nicodemus about the new birth, he said, "Art thou the teacher in Israel and knowest not these things?" A teacher ought to be familiar with his subject and with his text book. The text book for Nicodemus was the Old Testament Scriptures. He did not know their meaning if he knew their contents, and Jesus expressed His surprise and reproof. The putting of His law into their minds meant such a change of their natures by regeneration as that their inmost being would be itself the copy and reproduction of the will and nature of God. They would by being born again become children of God, bearing His image and willing His will. They become living epistles, not done on paper or stone, but having the revelation of God, manifest in the inmost being as well as their outward conduct.

The second item in the New Covenant is: "I will be to them a God and they shall be to me a people." This means restored fellowship and close loving relationship which is more intimate, lasting joyous than any other known relationship. It includes friendship, fatherhood, the marriage tie and all figures that help us to see and understand God's feeling toward His people and their feeling toward Him. All that can be packed into any valued tie, yea, into all of them, and more, is meant by His becoming our God and our becoming His people. This is summed up in the word "religion," which means the binding back to God of those who had wandered from Him.

3. The third item of the covenant is, "They shall not teach every man his fellow citizen and every man his brother, saying, Know the Lord; for all shall know me from the least to the greatest of them." By this is meant that the knowledge of God is immediate; it cannot be imparted from one to another by word of mouth. It is not a matter of teaching but of revelation. Jesus told Nicodemus virtually that it was not another or a better teacher that he needed, that they all needed; it was a new birth. All the training and teaching that can be had in the best regulated families and best organized Sunday Schools will not give the knowledge of God. They may and do have their place, but they fall short of making God known to a lost soul. The salvation of every soul is as much a miraculous revelation as was that of Paul. Not all are accompanied with the same physical manifestations but all have the essential revelation of Jesus. There will be far less need of strained effort at teaching and failures in it if we put the emphasis on regeneration. If the world can read in our character and conduct the truth of God's Word and His grace, it will not require the force of argument to win them to Him.

4. The last thing included in the covenant is the cleaning up of all accounts, in these words: "I will be merciful to their iniquities and their sin will I remember no more." The great problem in God's dealing with men and in man's approach to God is what to do with sin, both before and after conversion. God has in Christ solved the sin problem. He deals in gentleness and mercy with the sinner. He has provided a way by which the blood of Jesus comes between Him and the sins of His saints. He will remember them no more against them forever. This is the blood of the eternal covenant through which we are sanctified.

Major Robt. R. Moton has been selected to succeed Booker T. Washington as the head of the Tuskegee Institute. He has been commandant of the Hampton Institute in Virginia for colored people and is a full blood negro. He has the confidence of the trustees as he had the close friendship of Booker Washington, and his ideals for his race.

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A happy Christmas to every Baptist in Mississippi!

As there are five Thursdays in December and the last one comes in the middle of Christmas week, there will be no issue of The Record next week.

Did you let your pastor know that you thought of him this Christmas? He has out of a loving heart poured himself out in service. If you will in turn just let him know that you love him, it may gladden his heart.

Christmas Gift! A thousand dollars, please, for the Education Commission. Another for the hospital; and another for the orphanage. You will feel happier and realize the spirit of Christmas.

The decision of Dr. Weston Bruner to remain as superintendent of the department of Home Board evangelism was due to the insistence of the entire force of evangelists and the members of the Home Board. He has shown special fitness for the work and been specially blessed in it. We can sympathize with him in his desire to have a home and stay in it, but all will appreciate his decision to yield to the will of his brethren and continue in the evangelistic work.

The North Carolina Baptist school system embraces three college and fourteen academies or high schools. The latter have an enrollment of 2,619 and property valued at \$324,700. The colleges have an enrollment of 951 and property worth \$1,174,280. The Education Board includes ministerial education in its work. There are eighty-three ministerial students in Wake Forest College, and thirty-five North Carolinians in the seminary at Louisville.

Dr. S. Y. Jamison resigns the presidency of Ouachita College, Ark., and becomes pastor at Marietta, Ga. He has been president of the college for two and a half years, and has helped to pilot it through considerable difficulties. He now returns to the State of his birth where he was once mission secretary and president of Mercer University. Prof. H. L. McAllister becomes acting president of Ouachita. He is a Mississippian and an alumnus of Mississippi College.

Up to the middle of December twenty-two great missionary laymen's conventions have been held this fall with a registration of more than thirty-three thousand men. There are to be seventy-five conventions in the United States, culminating in a national missionary congress in Washington, April 26-30. One of these conventions for the State of Mississippi will be held in Jackson about the last of January. We hope that many of our Baptist laymen will arrange to attend.

The North Carolina Convention elected Rev. Walter N. Johnson as mission secretary. From Johnson to Johnson was not a violent change. He has been pastor at Wake Forest, the seat of the Baptist college and has shown ability in the management of the church and great interest and initiative in general denominational work. He succeeds one of our best secretaries and begins his work January first with high courage and loyal support. A native of North Carolina, he was for two years mission secretary in Louisiana.

Does a man really stop and think how absurdly contradictory his language is when he says, "The symbol is not half so important as the thing symbolized." This is said by a Methodist editor in his effort to disparage immersion. Does not any man know that if you change the form of a symbol it ceases to be a

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symbol. Its meaning has been vitiated or destroyed. There are the same letters in the words "star" and "rats," but no man of common sense would argue that the changing of the order of the word makes no difference in meaning. "Rats!"

### A SERIOUS AND GROWING HERESY.

E. L. Wesson.

I am an alarmist. God set me on the wall as a watchman. If I fail to give the alarm, when I see the danger, the blood of the ruined will, in some way, be upon me. That is my reason for writing this.

I heard a speech recently by one of the national workers of the National Sunday School Association. He said clearly, what has been gradually coming to the front in the strenuous Sunday School efforts, especially the undenominational Sunday School Association work, for several years.

Speaking of dealing with children, he said, "We should save them from ever being lost." He also said that a certain church believes that a child has to go to the devil before they try to save him. To what denomination he referred I do not know, but I do know that both statements are untrue. Yet we are expected to sanction such teaching by our presence and assist it by co-operation.

The fact is, the serious thing about such stuff is this—it positively contradicts the exact statements of God's Word concerning the state of children by nature. Paul wrote by inspiration, "we all had our conversation in times past in the lusts of our flesh, and were by nature the children of wrath, even as others."—Eph. 2:3. He also wrote, in another place, "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned."—1 Cor. 2:14. And Jesus said, "Except a man be born again he cannot see the kingdom of God."—John 3:3. Scofield says of this last text, "The necessity of the new birth grows out of the incapacity of the natural man to 'see' or 'enter into' the kingdom of God." However gifted, moral or refined the natural man is absolutely blind to spiritual truth and impotent to enter the kingdom; for he can neither obey, understand, nor please God." (John 3:3, 5, 6; Ps. 51:5; Jer. 17:9; Mk. 7:21-23; 1 Cor. 2:14; Rom. 8:7, 8; Eph. 2:3.)

If we were all children of wrath by nature, or "by nature children of wrath," then we were by reason of our natural, sinful condition born into the world in a lost condition. No one was ever born into the world in a saved state. I speak of those begotten of men, if Eph. 2:3 is correct. We are not born into the world saved and become lost by sinning, but we are "by nature children of wrath." To deny this, and say that the child is born into the world saved, is to deny that any need the spiritual birth except those who go into damning sin. Were this true it would put two classes into heaven—those saved from sin "through the washing of regeneration and renewing of the Holy Ghost," and those who never had to be born again. Those whom the Sunday School saved from ever being lost, and those whom Christ saved from their lost estate. You can see the cursed corruption of such teaching. It would cause that while some would stand around the throne of God and say to Jesus, "Thou hast redeemed us unto God by Thy blood," others would be praising the Sunday School workers for saving them from ever having been lost. What kind of a heaven would such a heaven be? This is a serious matter, because it is a fast-growing heresy.

I thank God that the Baptists believe that all children are born into the world "by nature children of wrath." I thank God for this because the Bible says it, and because it makes Jesus Christ actually save every one who is

saved; and that by the merits of His own precious blood. He just as truly saves the babe that dies a second old as the man who believes when a hundred years old. Saves the one from its condition by nature and the other from his condition by nature and from all of the actual sins of his entire accountable life. Both are saved, "not by works of righteousness, but by the washing of regeneration and renewing of the Holy Ghost, which He shed on us abundantly through Jesus Christ our Savior."—Titus 3:5, 6. Both were actually lost and both were actually saved, therefore, both shall praise Him forever for His wonderful grace.

Now we must admit that it is a fact that God has not said one word about the salvation of babes nor idiots. Every word in the Bible is addressed to accountable beings. There is good reason for this. The reason is, we have nothing whatever to do with saving such. The very silence of God on this matter shows clearly that He has provided for the salvation of all infants who die, and for all idiots as well, in the atonement of Jesus Christ; so that all, whether of Christian or heathen parents, are saved by "the renewing of the Holy Ghost, which He shed on us abundantly through Jesus Christ our Savior," without any intervention or assistance of man.

Because of this belief, we joyfully leave the salvation of all unaccountable ones in the hands of Him who took little children up in His arms and blessed them, and we fully believe that He will save every one of them, without baptism, without dedication, without any preacher's blessing, church rite or ceremony. It was doubt on this point that brought in the doctrine of infant baptism, as history clearly shows. Catholics, who started the practice of infant baptism, still hold that unbaptized infants go to some other place than heaven—not to hell, but to limbo. Thank God Baptists do not believe any such stuff, nor practice anything that would cause anybody to believe that they believe it.

But, if the little ones born to us live, we believe in teaching them from their very infancy, just as early as they can possibly understand at all, that they are sinful in nature, and "by nature children of wrath," and must be saved, actually saved, from their lost condition by Jesus Christ our Lord. That He died for them and will save all who trust in Him.

It is a slanderous falsehood to say that any Christian believes that a child "has to go to the devil" before trying to save it by bringing it to Jesus. No Christian believes that. Those who believe that all children are sinful in nature and "by nature children of wrath," as God says they are, believe in bringing "them up in the nurture and admonition of the Lord," that they may, when the Spirit first convicts of them of sin, so that they may realize themselves to be, what the Bible says they by nature are, lost, they may turn to Jesus Christ and trust in Him for everlasting life and know the joy of sins forgiven, and of being saved by grace through faith in Christ.

If this heresy is pushed as it is being pushed now, and sentimentalism leads to its acceptance as with many it will, fifty years from today will see the churches filled with people who can never sing:

"Amazing grace, how sweet the sound  
That saved a wretch like me,  
I once was lost, but now I'm found,  
Was blind but now I see."

And the teaching of Jesus, "Ye must be born again," will be a thing of the past. This is a serious heresy and we cannot afford to sanction it by sanctioning the teaching of those who teach it. Responsibility is too great, and the results will be too awful. Let us ring out clear and loud against such perversion of the teachings of God's Word.



## COMMISSION ON PUBLICATIONS.

G. S. Dobbins.

## "A GREAT PAPER AT WORK GREATLY."

It is an aphorism that the good is often the enemy of the best. Self-satisfaction is the deadliest foe of excellence, and whoever of whatever stands for Christ and His kingdom has no right to aim at less than the best.

The Baptist Record is good—very good. In its recent session the Publication Commission found many occasions for approval of the splendid worth of our paper, and high tribute was paid to our editor. Nevertheless, the commission did not feel that its duty had been discharged in the framing of commendatory resolutions, but with serious earnestness its members set before themselves the practical task of making the good better, and the better best.

Our first effort shall be to elicit from the pens of Baptist pastors and laymen throughout the State brief special articles bearing upon matters of vital interest to Christ's kingdom. Special attention will be given to departments dealing with Sunday School and B. Y. P. U. work, enlistment, Bible study and missions. This, of course, does not mean that the members of the commission expect to act as editors of the paper, but that they have undertaken to serve as a sort of clearing house for ideas and material, striving to gather up from every section of the State the best in news and inspiration, and sending it in fresh, readable form to the editor for his revision or approval.

Such a paper ought—and, we believe, will—prove of ever-increasing value, and by virtue of this fact it ought to have the widest possible circulation. The commission conceives that it is within its province to labor earnestly to enlist pastors and other Christian workers in the enlargement of the circulation of the paper, and to this end plans will be worked out and laid upon the hearts of the brethren of the State.

With the coming of the New Year let us resolve to make The Baptist Record a great paper at work greatly in the mighty task so strikingly phrased by our missionary secretary—the making of Mississippi "a Baptist empire for world-conquest."

THE COMMISSION.  
By G. S. Dobbins, Sec'y.

## HILLMAN HAPPENINGS.

The work in Hillman College has been very satisfactory so far this session. The monthly reports have been fine. Very little discipline has been needed and the students have been very co-operative. I do not believe there is a more harmonious faculty anywhere.

The Y. W. A. is the liveliest we have ever had. Every boarding student is a member and a regular attendant. Miss Minnie Middleton, who is soon to go as a foreign missionary, and Miss Fannie Traylor, the young people's leader of the State, were recent visitors and their talks were exceedingly helpful and inspiring.

Mr. W. E. Holcomb also spent a week with us teaching classes in the B. Y. P. U. manual. As a result of this, sixty-seven diplomas were granted to students of Hillman and Mississippi Colleges.

Another visitor whose talks will not soon be forgotten was Dr. Hounshel, who was once a foreign missionary, but who had to return to this country on account of his health.

Mrs. Janie Lowrey Graves, who is home from China on a vacation, also spent some time with us. Her talks and the curios she had on exhibition made all of us more interested in her work among the Chinese. The people of Clinton are especially interested in the Canton Mission because it is the location of Miss Mary Anderson, who was once a member of the Hillman

faculty and whose church membership was here when she went to China.

Our holidays begin December 23rd and end January 4th. We hope to have a number of new students after Christmas. If any are thinking of entering college at that time, let them write us at once.

M. P. L. BERRY.

Clinton, Miss.

## EXPERIMENTAL RELIGION.

By W. J. Epting.

Experimental religion is the knowledge of God by experience, the Holy Spirit dwells in the heart of the believer and he knows it, an experience of grace is wrought in the soul, and we are able to say, "Abba Father." It is said that the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, it is impossible for such a golden harvest of the choicest and most blessed fruit to be realized in the life and at the same time experience no change, realize no joy, and feel no emotion of divine presence, we are not left to wonder on in doubt, and uncertainty. The Scriptures teach that the Christian religion is a thing of certainty, coming to the believer with experiences of joy in the Holy Ghost, filling the heart with God-like compassion, purifying the life, refining our motives, purposes and desires, richly filling the life with deeds of valour, works of love, even subduing the burning thirst of the drunkard, making gentle the angry words of vengeance, slaying the serpent of slander, destroying the vultures of gossip, purifying the speech of the profane, making chaste the lewd, and opening the door of hope to the hungry, destitute and dying. The Christian religion has made joyous households of sin, and turned dens of iniquity into sanctuaries of praise, and changed into evangel of mercy the thief and robber.

The unbeliever is blinded by sin. Can a blind man receive sight and be destitute of experience? Can a soldier in the army of sin, be captured, put on terms of peace, and set free, and yet be a stranger to an experience of any kind? Sinners are said to be dead in trespasses and sins. Can a dead man be restored to life and not know it? Could one lost in the wilderness be found and brought back to a kind home and loving friends and still be in a state of uncertainty, doubt and insecurity, with no experience as a testimony of the regaining of forfeited blessings? Could two strangers meet and become intimate, revealing secrets to each other and at the same time be blind to any experience?

Could a starving man be fed on the bounties of the land and at the same time experience no feeling of satisfaction? Could a man start on a journey and travel the road for days without knowing he had left home? The Christian has joined an army; he is in a glorious fight, and each day the Captain gives tokens of His presence, and the soldier shows signs of his realized personality. Could a man in a hut of poverty and misery, want and rags, be moved to a palace of robes and plenty and at the same time be ignorant of any change? I know that I am born again, because of the complete change of my convictions, sympathies and habits. Old things have passed away and all things have become new; still I am often tempted, often sorrowful on account of sin; when I would do good evil is present with me. I delight in the law of God after the inward man, but I see another law in my members warring against the law of my mind and bringing me into captivity to the law of sin which is in my members, yet through all my conflict there comes a voice which tells me that my divine sonship is a fact, but that not until the resurrection has done for the body what regeneration has done for the soul can I have perfectness of spiritual release and enjoyment. This is the witness of the Spirit

which calms me with unspeakable tranquility.

The Christian religion without Christian experience is like a nut without a kernel—a shell but no substance. It is like a mummy—a body preserved, but no life. The Christian religion without Christian experience is like a watch with a broken mainspring—skilled workmanship, but propelling power gone. Experience in religion is like an abstract in a land deal—it shows that the title is good. Experience in religion is like the hands of a skilled musician to the piano—without the musician's touch the instrument would set in dumb silence, without one sound of harmony.

Whitewright, Texas.

## THE BIBLE.

The Bible expresses the mind of God concerning the state of man, concerning redemption in Christ, concerning the doom of impenitent sinners, and concerning the happiness of believers. Read it and be wise. Read it thoughtfully, read it prayerfully, read it often. Believe it and obey it, if you would be holy. Its doctrines are holy, its precepts are binding, its histories are true, and its decisions are unchangeable. It contains light to dispel darkness. In it is food to nourish the spiritual life. It brings comfort and cheer to the disconsolate. It is a map for the traveler from time to eternity. It is a staff in the hand of the pilgrim who is seeking a city whose Maker and Builder is God. It is the pilot's compass on the ocean of life. It is the sword in the hand of Him who is contending against spiritual wickedness. Redemption in Christ is its great subject. The good of humanity is its design. The glory of God is the end sought. It should be memorized. It should rule the heart. It ought to guide the life of human beings.

J. R. SUMNER.

## A-1 SUNDAY SCHOOLS IN MISSISSIPPI.

The following is the list of A-1 Sunday Schools in Mississippi for 1915, supplied by the Sunday School Board:

Columbia—N. R. Drummond, superintendent.  
Prentiss—Leon Tyrone, superintendent.  
Immanuel, Hattiesburg—J. L. Johnson, Jr., superintendent.

First, Winona—Harry L. Watts, superintendent.

First, Hattiesburg—W. L. Pack, superintendent.

Mount Olive—M. L. Flynt, superintendent.  
First, Indianola—H. L. Martin, pastor.

Pontotoc—T. L. Holcomb, pastor.

Oxford—Christopher Longest, superintendent.  
Durant—J. D. Franks, pastor.

Charleston—W. G. Jones, superintendent.  
Collins—R. F. Bass, superintendent.

Duncan—R. F. Smith, secretary.

Hernando—William C. Boone, pastor.

The records show that these awards by states stand as follows:

Alabama	10
Arkansas	1
Florida	2
Georgia	18
Illinois	4
Kentucky	20
Louisiana	14
Mississippi	14
North Carolina	8
Oklahoma	5
South Carolina	1
Tennessee	7
Texas	26
Virginia	6

Total ..... 136

Truly yours,  
P. E. BURROUGHS.

## HEART-TALKS ON CHURCH FINANCES.

R. S. Gavin.

No. 1.

## Church Finances a Problem.

The adequate financing of the churches is a problem. The pity is, we have been so slow to realize this stubborn fact. Of all the kingdom problems of the age, none are more important than the one that grapples with the finances of the kingdom. For around this problem, either directly or otherwise, gather nearly all the other problems. It is exceedingly difficult now to divorce any kingdom problem from the problem of kingdom money.

The member of any church who is really right in the matter of his pay, is, as a rule, right in all the other matters that pertain to his religion, as interpreted and endorsed by the church of his membership. And if he is a heretic in the matter of his pay, he is, as a rule, wrong in nearly, or quite, all the other matters. The orthodoxy of the pocketbook is a very important matter, and has been sadly and fearfully, and in many instances, fatally, neglected in many quarters.

And this problem of the adequate financing of the churches is common to all the denominations and all the churches—city, town, village, cultured and up-to-date country-side community, or far back in the interior—wherever you find an evangelical church, you will also find this problem of the adequate financing of that particular church a living, and if its members will allow it to be, a live proposition.

As yet, it is an unsolved problem. The sooner all our churches realize this fact, the better it will be for kingdom interests. So far as the writer has been able to investigate, there are no churches in any of the denominations that have yet solved the problem of finances.

Many of them are doing well in a financial way, as compared with what they were doing not so many years ago. And the prospects are exceedingly bright that they are going to do much better in the future.

But that much may be said in a church's favor, and still its financial problems may be entirely unsolved.

Then, there are many churches among us that are now doing something in the way of financing the kingdom; whereas, not so many years ago they were doing nothing. And their prospects for future improvement vary all the way between the most pessimistic and the most optimistic. For it is harder to get some churches to pay more after they have paid something than it was to get them to pay something when they were paying nothing. There is such a thing as doing just enough—and no more—to let it be known which side of the cause one is on. And many church members, as well as many churches, have not been slow in adopting that policy with reference to their kingdom money.

Then there are many other churches today that are "holding their own" in more senses than one or two. At least, they are holding on to their own with a mighty grip, and they are pinning their faith, not to their deeds or their pay, but to the orthodoxy of their creeds and their prayer.

Of course, many of these are good folks, in a way—just as good as they know how to be. But unfortunately for the great cause for which churches have their being, they are good for nothing!

This much is certain: A church's financial problem is not solved at all until:

1. The name of every one of its members appears on the church's pay-roll;
2. Every member not only pays, but pays systematically;
3. Every member pays all that he, or she, owes God;

4. Every member has, back of his pay, the right motives.

These four fundamentals are absolutely necessary to the solution of the financial problem of any church.

And any of us can take these four essential elements as our basis of observation, and easily and unmistakably decide whether or not the church of our individual membership has yet solved its financial problem.

Corinth, Miss.

## YALOBUSHA ASSOCIATION.

At the last meeting of our association it was decided to have a church-to-church campaign of our entire association. Brother J. R. G. Hewlett was made chairman of committee to arrange itinerary and program for the campaign. He at once began the work of arranging the itinerary with the result that twenty-six of our twenty-eight churches were listed. One church did not understand the purpose of the campaign and did not extend to us an invitation to visit them, so was not listed, yet as it was on the way from one church to another, we had a very sweet night service with them, though they did not know anything of the service until nearly dark.

We began the campaign October 31st, with Grenada church. Brother P. W. Hamlett, formerly of Virginia, but for the past eight years of Soo Chow, China, came to us at Grenada, and remained till the close of the campaign. We worked through the next Sunday. The meeting for Tuesday was called off on account of a death in the community, yet in these seven days we went into nine churches holding eighteen services.

We then held up a week on account of the State Convention, after which there was no halting until December 3, when we closed up the campaign.

We were rained out three days. We went into twenty-six churches, two of which were full-time churches and two half-time churches; the others were one-Sunday-a-month churches, with the exception of a few that were not even having preaching once a month.

We do not believe we ever saw more appreciative people than they were in most of the churches. If any churches showed more appreciation than the others it was the churches that are the least developed—the ones "way out in the country, if you please. During this campaign we saw more than ever the need of help in the undeveloped country churches, and what is more, we saw that they are yearning to know more of the kingdom interests. Oh, that we were able to go into this ripe harvest and reap for the Master! On Thanksgiving Day we were at a little railroad town, Tillatoba, where we had a house full of appreciative people. A W. M. U. was organized here.

We cannot give the results of the campaign. We must leave them with God; yet we believe much good was accomplished and that the work will tell in years to come.

The work was done by the different pastors in the association. Brother Hamlett, of whom mention has been made, and one layman, the writer of this article.

At most, if not all places, stress was laid on our religious papers, with the visible results of thirty-three subscribers for the Foreign Mission Journal, sixteen for the Home Field and four for The Baptist Record. One thing that is much needed in our association is more preachers, then we could better develop our churches. We hope to bring more preachers into our association in the near future. We located one two years ago and now have hopes of locating another next year.

May God speed the day when our country churches will have more preaching and better

preaching than some are getting, when they can have a pastor nearby.

T. T. GOOCH.

## THE PASTOR'S PAY.

By R. L. Motley, D. D.

It is the writer's contention, not that the pastor should receive pay for his services, but that the pay should be an adequate support. Who can deny that the man called of God to devote his life to the ministry should have a support sufficient to free his heart and hands in a way to enable him to do his best work? Both the Apostle Paul and Christ Himself have made this matter perfectly clear.

The question of pastoral support having been often discussed, I beg simply to re-emphasize a few things touching this matter.

1. It is the rarest thing to find a pastor who is receiving an adequate support. I do not mean salary enough to buy the actual necessities of life, but a salary sufficient to enable the pastor to buy a few new books, educate his children and, if possible, lay by a little for dependent old age. I regret to say that my observation leads me to the pitiful conclusion that less than one church in ten in Mississippi pays its pastor such a salary.

2. It is poor policy for any church to hold a pastor down to the lowest possible cent for which he is willing to serve as pastor. It is worse still to make the salary so small that the pastor finds himself compelled to wear himself out in protracted meetings, or to divide himself up in other pursuits in order to make "tongue and buckle meet."

3. At this season, when nearly every pastor's salary is being considered for another year, I beg to enter an affectionate plea that each church will undertake to increase the pastor's pay even if it be ever so little.

Many pastors simply cannot support their families on their present pay, and this necessarily means inferior service if not utter failure on the part of the pastor. Our pastors are human and need encouragement just like other people. Any pastor who has a heart in him would be a stronger and more useful man as a result of some substantial token of appreciation on the part of his church or churches. There is no danger of giving a sensible pastor the "big head;" a fool will have the "big head," whether he is appreciated or not. A pastor worth the name will always be drawn closer to his people by any expression of genuine appreciation. Many a church stands in its own light in this particular.

I doubt if there is a church in Mississippi that could not increase the pastor's salary by as much as an average of one dollar per member. Even one-fourth of this amount would be a great help in many instances. I am fully aware that many of our good people are hard pressed, and, yet on the whole, indulgence in luxuries goes on, our Baptist people generally having about as much as they usually do. In many cases the "cut" is made in church matters while personal and home expenses are reduced but little, if any.

I make a special plea for our country pastors. They have to do the hardest work in many respects, but are the most poorly paid preachers in America, the average salary of a country Baptist pastor in the South being only \$334 per annum. It will mean a great loss in efficiency and blessing to both pastor and people in country and in town if the church shall say of the pastor, "Oh, well, he can make out; and as long as he can, we will leave the salary as it is." Beloved, don't "muzzle" your pastor. If he is faithful and worthy this is a good time to express your appreciation of same.

West Point, Miss.



## Mississippi Woman's Missionary Union Page

MISS M. M. LACKEY, Editor. Jackson  
Direct all communications for this department to the editor.  
MISS FANNIE TRAYLOR. Jackson  
Young People's Leader.  
MISS MARY RATLIFF. Raymond  
College Correspondent.  
MISS M. M. LACKEY. Jackson  
Corresponding Secretary-Treasurer.  
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All societies in Mississippi should send quarterly reports to Miss M. M. Lackey, Jackson, Miss., but all money should be sent to Rev. J. B. Lawrence, Jackson, Miss.

Beginning with the first issue of the New Year, our page will be graced with a devotional exercise, formulated on the Scripture texts suggested by the Calendar of Prayer. These exercises are gotten up by one of our most consecrated women in the State. A dear, lovable, gentle soul, who has given many years of faithful service to her Master. She is devoted to the W. M. U. and has been closely associated with the work since its very beginning. Hence she knows how to plan a consecration service suitable for societies. It is the earnest desire that many of our societies will look for these services each week, and use them in their meetings.

## A Little White Coffin.

The telephone rang on the desk of the secretary. As she took the receiver in hand, a voice said, "The little baby died awhile ago."

It was not much of a message. It spoke of only a two-days-old baby. But, oh, how it changed the day for the secretary! It was a little baby whose coming had meant much to her. She had looked forward to the time when she could cuddle him in her arms and love him to her heart's content. For all the mother-love in the secretary's heart is spent on other mothers' babies. And now before she could feast her heart upon this one he had gone back home to heaven.

It was a busy time in the office, and no moment of it could be given to brooding. But throughout the multitudinous duties claiming her time, there crept before her vision a little white coffin enfolding a tiny rosebud of a baby. And her vision was blurred with unshed tears.

Why did baby come if he must go back so soon? Did he have a mission here? And was his work accomplished?

Ah, baby heart, we know you did have a mission, big and strong, and every iota of it was fulfilled in the brief span allotted you. Your tiny hands are delicate things, but they so entwined themselves in the heart-strings of some who needed their drawings toward the spiritual, and away from the material, that they did their work well. How well, only time will prove.

Thanks, dear Lord, for the coming of our baby. Thanks, again, for loving him back into Thine everlasting arms.

## Misses Traylor and Middleton at Blue Mountain.

During the last days of November, we had the very great pleasure of having with us for a short visit Miss Fannie Traylor, our own young people's leader, and Miss Minnie C. Middleton, of North Carolina, who is sent out by the W. M. U. to visit the colleges in our Southern Baptist Convention territory.

Miss Traylor arrived first and met with the Sunbeams and Royal Ambassadors on Sunday afternoon, giving help and inspiration in their plans for future work. The Royal Ambassadors seemed so pleased at Miss Traylor's suggestion and agreed that they would send a box of holly

at Christmas time to add to the joys of Good Will Center and our Training School workers at Louisville, Ky. The Sunbeams seemed just as happy at the suggestion that they send post cards to a little crippled boy whose name and address Miss Traylor gave them.

Miss Mamie Fox is leader for our Sunbeam Band and Mrs. Annie Millstead for our Royal Ambassadors.

On Monday morning Miss Middleton arrived at the chapel hour, met with the entire school, which included the Y. W. A. and G. A. girls. At this time she gave us her beautiful and inspiring talk on "Consecration," which thrilled our hearts with renewed desire to be and do more in the Master's service. At a later hour in the day both gave most interesting and helpful talks on the Standard of Excellence and our Y. W. A. Ideals.

At the evening hour, at an informal gathering in Senior Hall, both told us so interestingly of the Training School work and the happy days they spent there.

Altogether it was a treat indeed to have these dear co-workers with us and we shall not soon forget the pleasure and inspiration their visit was to us.

LUCY GRIFFITH,

Y. W. A. News Correspondent.

## Convention Echoes.

During the meetings of the convention, among the many good things we had, some requests were made. One of these being that we assist the editor of our invaluable woman's page of The Record by sending post card messages.

It would take several post cards to tell the many good things about the ladies of the Bogue Chitto Association. Nowhere is there a nobler, more loyal band of women. They have worked, are working, and intend to work still harder. It is indeed a joy to serve them as superintendent.

On Saturday, November 22nd, about forty ladies and three pastors representing the W. M. U's, gathered at Summit for the first quarter's missionary rally, and to pack a box for a frontier missionary. It was a joy to have with us our beloved secretary. As she always does, she brought us a soul-stirring message, making everyone feel that they must make their lives count more for the Master. An interesting and instructive program was carried out, bringing to the ladies much of the work of the convention. When the ladies were told of the efforts of the unions of the State to support a new missionary on the foreign field, and that thirty dollars had been pledged for our association, they gladly assumed that amount and seven dollars more. At the conclusion of the program the many good things for the box were displayed in the Sunday School rooms; articles for every member of the family on separate tables. The end of this glorious day came all too soon. As the time was growing late, the visitors departed leaving the work of packing the box to Brother Flowers and his good people. The box contained four quilts, a number of sheets, pillow cases, towels, Christmas presents for the children, and good new clothing for each of the seven members of the family of our missionary at Lovington, New Mexico, Brother J. H. Clouse. We send not only the box but prayers that we may help further the cause of Christ on the frontier. I hear Miss Lackey saying "time is up," but allow me to say that another missionary rally has already been arranged to be held at Magnolia in March. I am watching for other post card messages.

MRS. A. K. GODBOLD,

Superintendent.

## SOUTH MISSISSIPPI ENLISTMENT MAN AT MACEDONIA.

Brother T. J. Moore, our South Mississippi enlistment missionary, gave us a very pleasant call

at Macedonia today and preached a very inspiring sermon. I'm sure that the message came from God. The people seemed to be anxious and ready to join heart and hand with him in the work.

Surely he is the right man in the right place for he is the country church and pastor's friend. L. S. GARDNER, Pastor.

## CLOSE COMMUNION.

B. G. Parker, D. D.

Every Bible reader knows, or ought to know, that the institution of the Lord's Supper came after and not before baptism. The reason for this is in the nature of the ordinance itself; the wine representing the blood of Christ, and the bread, His flesh. And when we partake of these emblems, it symbolizes a spiritual experience; that is, that our spiritual life is being sustained by Christ, while in baptism there is a symbolism of the origin of this new life. And it is plain that life must originate, before it can be sustained. Therefore, the ordinance which symbolizes the origin of life, must come before the ordinance which symbolizes the sustenance of that life; or else we would have the anomaly of sustaining a life which does not exist.

By referring to the "Great Commission" given by our Lord (Matt. 28:19, 20; Mark 16:15, 16) it is clear that He put baptism before the supper, and the apostles in their practice, required this same order. And never was it reversed in a single instance. See how it was observed with the converts at Pentecost. First, they were convicted of sin, then they repented and were baptized; and then came the "breaking of bread," the "Lord's Supper." (See Acts 2:37-42.)

Paul required the same order in the churches to which he ministered. Take the church in Corinth as an example. (Acts 18:8) "And many of the Corinthians hearing, believed, and were baptized." And it was to this church of baptized believers that Paul delivered the ordinance of communion. Hear his words, "For I have received of the Lord that which I have delivered unto you." (I Cor. 11:23.) But when was it delivered? Why, after belief and baptism. So necessary was this order that he takes special pains in enforcing it (verse 2), "Keep the ordinances as I delivered them to you." For any church to invite either an unbaptized person, or an unbeliever to the Lord's Table would violate this law of Christ. We Baptists claim (and the ripest scholars in all the leading denominations have made the same claim) that immersion, and not sprinkling was the original mode of baptism. But do you not see, that we cannot discuss baptism here for the objector, by his sophistry, has already shifted the question elsewhere?

I affirm that the main cause of the separation of Christians at the Lord's Table is the human substitute of infant sprinkling for believer's immersion. If our friends will give up this man-made substitute, and put in practice the "Great Commission" in its exact order as made by Christ, then they will largely remove the cause of the present separation. If baptism is as they claim, "only a rite," then surely it ought not to be considered any sacrifice of principle on their part to give up that which they esteem so lightly, when it is plain that very thing which separates Christians at the table. For the great majority of Christians already admit that immersion is Scriptural; for, while they dissuade a candidate from immersion, yet they will immerse him rather than let him go to the Baptists. Now, here is an admittedly Scriptural basis of union. Meet us on this common ground or forever hush this false and misleading cry of "Close Communion."—Baptist Commonwealth.

## DO YOU SUFFER FROM BACKACHE?

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and fever though not immediately dangerous, are extremely unpleasant and if neglected, may prove fatal. If you are troubled with dumb or shaking chills and fever, malaria, liver trouble or jaundice, why not safeguard yourself against such discomforts and avoid a possible fatality? Use only that which has been tried and proclaimed efficient by others. Plantation Chill & Fever Tonic and Liver Regulator is a well known reliable remedy, harmless but effective. Contains no calomel, arsenic or other dangerous drugs. For sale by best dealers everywhere, price 50c. Manufactured by The Van Fleet-Mansfield Drug Co., Memphis, Tenn.

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The building stopped, EZRA, 5, 6.  
xerxes' letter was read before Rehum, house that was built and set up Jerusalem unto the Jews, and made them to cease by force and power. 12 But after that 14 Then ceased the work of the house, he gave them into  
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## The Baptist Record.

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A lady, visiting Colorado, suffered greatly from the elevation. One day after an attack of breathlessness, she sighed out, "I am sure I shall die!" "Will you go to heaven if you die?" inquired her little son, anxiously.

"I hope so, dear."

The small boy burst into tears. "Oh, mother dear," he sobbed, "don't—don't go to heaven. You could never stand the altitude."

The students at the Louisville Seminary give about \$1,000 a year to missions. On Missionary Day in December they gave \$130.95 for the month of November. Dr. John M. Vander Meulen, of the Presbyterian church, delivered the address. Wonder if no Baptist could be found competent to do the work?

## BOOK REVIEWS.

By National Publication Review Bureau.

Women at the Hague, by Jane Adams, Emily G. Balch and Alice Hamilton; published by The Macmillan Co.; price 75c.

Now that the eyes of the world are focused on the great warring nations, nothing will be of more interest than this volume, which deals with the achievements of the International Congress of Women at the Hague and the different views of the possibilities of peace that now exist. No three more capable women could be found than the authors of this book. The "problems as seen by these women, as well as the achievements of the Congress are interesting reading. The opening chapters dealing with the voyage and the people met by this trio is delightful and all is graphically pictured.

How to Judge a Picture, by John C. Van Dyke; published by The Methodist Book Concern; price, 60c.

Our attention has recently been called to this valuable volume and although it is not a recent publication, we feel that its importance merits our attention. All who love pictures will enjoy this eminent critic's opinions and to those who would know why a picture is good or bad, it will be invaluable. For the young, no better means of instilling an appreciation of the world's masterpieces can be mentioned. To know why a picture is good or bad, is knowledge that will make its possessor enjoy the beautiful all the more.

Efficient Living, by Edward Earl Purinton; published by Robert McBride; price, \$1.25.

One of the greatest personal efficiency experts in the country has written this volume which will mean much to all who read it. We do not gain our efficiency from haphazard living, and the author shows how with the unused means at our hands our health and physical tone can be preserved and we can increase personal resourcefulness, social equipment, earning power and happiness. This is a book for the busy man or woman and one that each will enjoy equally.

American Boy's Book of Bugs, Butterflies and Beetles, by Dan Beard; published by J. B. Lippincott Co.; price, \$2.00.

The boy who has not heard of Dan Beard should at once be introduced to this lover of nature and incidentally of boys. No man living has done more for the enjoyment of boys than has Mr. Beard. In this volume will be found much of woodcraft and beetle lore, etc., that will give the boy or girl a greater enjoyment of nature. Older readers will enjoy the intimate sketches of the moths and butterflies and no boy scout or camp fire girl should be without this volume.

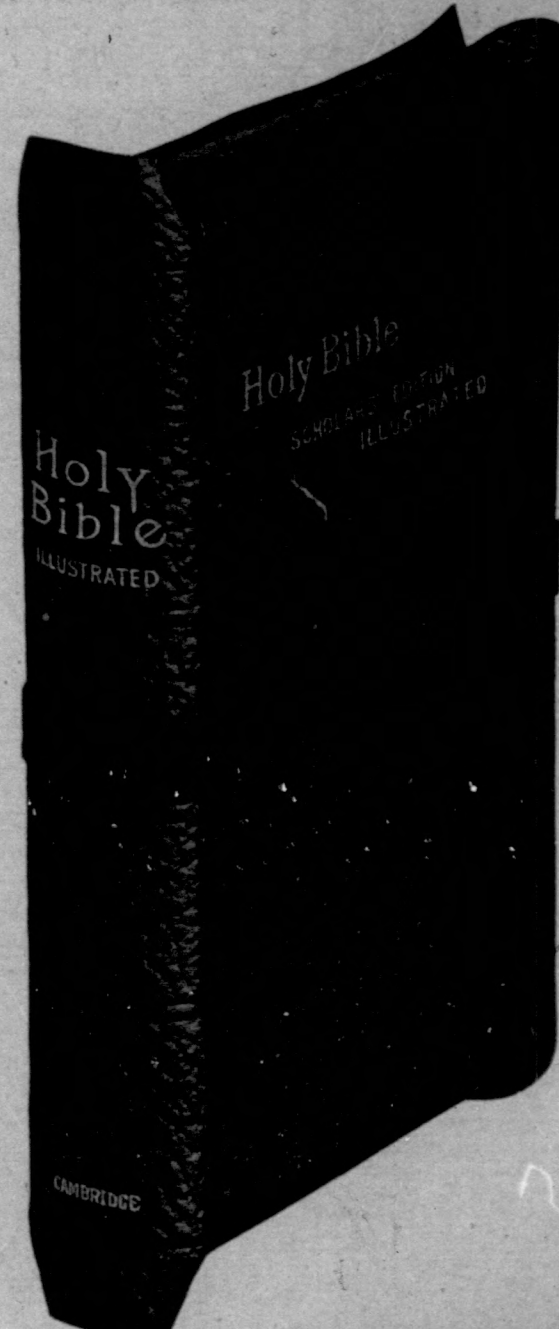
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### PEARL LEAF ASSOCIATION.

While the Pearl Leaf is not one of the oldest, I regard it as one of the most aggressive in the State. I have just spent some weeks with them in their enlistment campaign, reaching about twenty-five churches. Due to the good behavior of the weather, our congregations were above an average in size. Rev. T. J. Moore, our enlistment leader, is certainly the right man in the right place. Brethren Orrick, Ashworth, J. P. Williams and C. M. Morris fell in with us at intervals and rendered valuable service. But in this movement no one can take the place of the local pastor, and no one receives a greater benefit provided he avails himself of it by being present and taking part.

Pearl Leaf Association covers a most prosperous district and contains some of the strongest country churches in the State. Such churches as Salem, Leaf River, Providence, Gilmer and New Hope could easily move up to half time, and some of them are talking about it. In point of numbers, wealth and talent, they compare favorably with the half-time town churches.

We took a few subscribers for The Record and our mission journals. The greatest drawback to our people is a lack of information. Hosea says, "My people are destroyed for lack of knowledge." The pastor cannot do a more important thing for his members than to encourage them in Bible study, and along with that to take and read our Baptist papers. We cannot afford to neglect the spiritual side of our nature. The pastor who induces all his members to take and read our Baptist papers is already far advanced along the road to enlistment and success in every sense.

In our rounds we found quite a number of tithers; also brethren who have decided to plant and cultivate an acre of land for the Lord. Many of the women, boys and girls have already decided on some special work which will enable them to contribute regularly their part to the church. A goodly number of the churches are adopting the budget plan, which means that they intend to pay their pastors monthly, and soon they will do the same for missions, the orphanage and other objects.

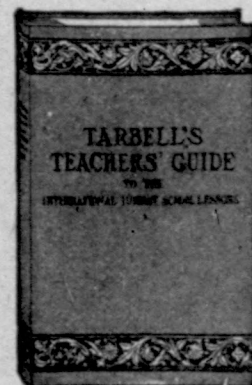
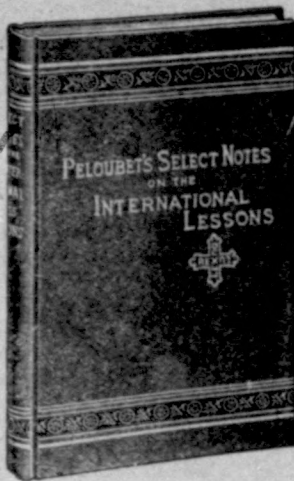
Mrs. Z. A. Rogers and Miss Fannie Traylor attended a few meetings and organized the women. A live, wide-awake W. M. U. will infuse new life, new blood and new power into any church and help every department of the work. At the same time we must push Sunday Schools and get hold of our young people. They are the hope of everything. We who are old shall soon be gone, then who are to take our places? Many of our people in South Mississippi are catching a vision. They have a great field, and there is before them a wonderful opportunity; may the God of all grace help them to measure up to their responsibility. It was the joy of my heart to meet once more in the flesh many old

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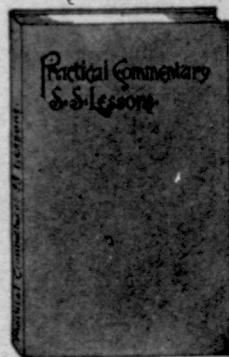
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"How are you today, John?" said a landlord to one of his tenants, whom he met on the street.

"Vera weel, sir; vera weel," answered John in his usual way, "if it wisna for the rheumatism in my right leg."

"Ah, well, John, be thankful; for there is no mistake, you are getting old like the rest of us, and old age does not come alone."

"Auld age, sir!" replied John. "I wonder 'ear ye. Auld age has naething to do wi't. Here's my ither leg jist as auld, and it quite sound and soople yet."

An appreciative pastor has said: "The weakest point in the denominational paper is the lack of co-operation with the paper promoters. Pastors and churches, secretaries and boards, schools and sanitariums, women's organizations, orphanages, missions, ministers' relief funds, and all enterprises and agencies of the denomination are willing to receive help from the paper, indeed are offended if the paper fails to give cordial and loyal support, and at the same time seem to have no conviction on the subject of their duty to the paper. This is the fatal point of weakness in our efforts at running Baptist papers. We do not give the paper fair play; we demand extraordinary favors from its columns, but fail to give even ordinary support to the paper. We are up in the air if the paper falls short, but we are not so sensitive as to our duty to support the paper. We must give the denominational paper a square deal. It is a joint affair; it is a mutual concern; it is a denominational stock company. Its dividends are enlarged business and greater efficiency. The paper is the pastor's right-hand helper, his friend and assistant in all his work, in the study, in the pulpit, on the field. Since the Baptist paper is a denominational asset, it is the duty of every pastor, secretary, missionary, every teacher in our Baptist schools, and all workers and members of Baptist churches and institutions, to give loyal and active support to it."

Bre'r Jasper died and the other deacons told Bre'r Johnson he must say something good about the deceased on Sunday night. At first he declined, but finally consented.

Sunday night, when time for the eulogy arrived, he arose slowly and said, "Brederen and sistern, I promised to say sump'n good 'bout Deacon Jasper tonight, an' I will say we all hopes he's gone whar he knows he ain't."

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## CHRISTIAN UNION RELATIVE TO BAPTIST CHURCHES

A New Book of Articles Previously Published. Edited by J. M. Frost. 12 Mo., 144 Pages. Cloth, 40 cents

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**THE BAPTIST RECORD**  
JACKSON, MISS.



## NEWS IN THE CIRCLE

MARTIN BALL

Pastor E. D. Solomon recently held a great meeting at Jacksonville, Ala. There were twenty-five accessions to the church—fifteen by baptism. The church was wonderfully revived.

The State Board of Missions of Kentucky has selected Pastor W. L. Brock, of Lexington, Ky., as general secretary of the Sunday School work in Kentucky at a salary of \$1,800.

The Texas Executive Committee decided at a recent meeting to project a great educational campaign to procure \$1,000,000 within a period of four years, \$250,000 to be raised each year.

The State work of Texas is projected on a \$150,000 basis. But \$38,000 of this amount is to cover an indebtedness brought over from last year. Dr. J. B. Gambrell was re-elected secretary of missions.

Rev. B. P. Robertson, of Atlanta, Ga., has been called to the St. Charles avenue church, New Orleans. He has accepted. The field is an important one, and offers fine opportunity of great usefulness.

Last Sunday Rev. Fleetwood Ball celebrated his fourteenth anniversary as pastor of the First church, Lexington, Tenn. It was a great day and the commodious building was well filled morning and night.

We are passing through an epidemic of la grippe in Clarksdale, but the Master's work goes on. Last Thursday the pastor baptized a splendid man, somewhat advanced in years. The Lord is with us.

The Seven Hills church, Owensboro, Ky., extended a call to Pastor L. W. Clark, of Utica, Ky. The Seven Hills church presents a fine opportunity for successful work. It is not stated that he will accept.

The new church building of the Central church, Dallas, Texas, cost over \$75,000, and is regarded as one of the most complete workshops for kingdom interests in the South. Our own W. A. Hewitt is the aggressive pastor.

Missionaries J. E. Wills and wife, of Shanghai, China, are now in this country on a furlough and may be addressed at Raleigh, Miss. They can give much helpful information as to their work on their choser field.

Home Board Evangelist W. M. Anderson has just closed a gracious meeting at Maryville, Tenn. There were eighty-six accessions to the church. The church at Maryville has been in a continuous revival for two years.

The meeting at Fulton, Mo., conducted by Pastor J. B. Leavell, resulted in great good. Forty were added to the church—thirty by baptism. Brother Leavell is working at the Louisville Seminary for his doctor's degree.

The First church, Covington, Ky., has just passed through a great revival. Pastor R. B. McDaniel was assisted by Rev. H. B. Wilhoite, of Maysville, Ky. There were seventy-two additions by baptism and fourteen by letter and restoration.

The North Carolina Convention elected Rev. W. N. Johnson, secretary of State missions, a place made vacant by the resignation of Rev. Livingston Johnson. He takes charge of the First church, Rocky Mount, N. C.

Dr. U. S. Thomas, of Rogers, Ark., is engaged in a meeting with the Bellevue church, Knoxville, Tenn. Last Sunday there were sixty additions during the day. The church has called him to the pastorate and he accepts.

The daily papers announce that Dr. S. Y. Jameson has resigned the presidency of Ouachita College, Arkadelphia, Ark., and that he will accept work at Marietta, Ga. His work has been eminently successful at Ouachita.

The Texas Executive Board has elected Frank Leavell, the B. Y. P. U. secretary of Georgia, to the same position for Texas, and Harry L. Strickland, of Alabama, as Sunday School secretary. He has been elected as assistant secretary of missions in Alabama. Neither of these has signified his acceptance.

The recent Alabama Convention elected Dr. W. F. Yarborough, of Anniston, Ala., secretary of missions. The convention could not have made a wiser or safer choice. H. L. Strickland, now Sunday School secretary, becomes Dr. Yarborough's assistant.

The Central church, Memphis, last Sunday celebrated its golden anniversary. The fifty years of existence were reviewed by different members. Three half-century members were present. Pastor Benjamin Cox made an enthusiastic talk concerning the future activities.

At the prayer meeting at Clarksdale last Wednesday a splendid man—one of the prominent accountants of the city—presented himself for membership and was received for baptism. He had been a member of the Methodist church.

The Oklahoma Convention met at Tulsa. A debt of \$5,000 was reported. This was \$2,000 less than last year. The convention was reported as being one of the best. Six hundred messengers were in attendance. The University at Shawnee is in excellent condition. J. C. Statcup was re-elected secretary.

The Booneville church has made the call to Pastor L. A. Parker indefinite, and given him the month of December to visit his home folks at Woodland, N. C. During the year thirty members have been received and the church indebtedness reduced \$1,500. The collections for missions, education and other benevolences have come up well.

**STAMPS FREE** 75 all diff. for the names of two collectors and 2c postage. 5 Bosnia pictures 1906, 10c; 30 Sweden, 10c; 6 Roumania 1906 pictures and heads, 10c; 20 diff. foreign coins, 25c; large U. S. cent, 5c. Lists free. We buy stamps and coins. Buying list, 10c. Dept. F., Toledo Stamp Co., Toledo, Ohio, U. S. A.

**The Chinese Woolflower**  
Introduced by us last year has proved a great success everywhere and a most wonderful floral novelty. It is a species of new form and easy growth. Plants throw out scores of branches bearing balls of crimson wool nearly a foot thick. Also many laterals with smaller heads, and fresh green foliage. Flowers form in June but none fade before frost, continuing to expand and glow with its wonderful crimson-scarlet color, very showy and succeeds anywhere.  
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WHEN WRITING OUR ADVERTISERS PLEASE MENTION THIS PUBLICATION

"What you want to do," said the druggist, as he handed the old darky the medicine, "is to take a dose of this after each meal."  
"Yes, suh," was the reply, "an' now, if you please, suh, tell me whar I'm gwine to get de meals?"—Christian Register.

Mrs. Twickembury's brother must have sat behind me in the train.  
"What do you think of this of King George on the temperance question?"  
"The best thing he ever did. He'll temporize the whole of England."—Christian Register.

## Sunday School Lesson

BY A. J. AVEN, LL. D.

January 2, 1916.

ASCENDING LORD.

Acts 1:1-14.

Introduction.

"Luke, who was employed by the Holy Spirit to record these Acts, begins his gospel narrative with the statement, 'It seemed good to me also having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus.' The first narrative told of all things which Jesus while on earth, began to do and teach; this second narrative tells of all things which Jesus, from heaven, went on to do and teach. This emphatic implication is a key to the following history. This book, the only historic book in the New Testament, could have been just as properly called the 'The Arts of the Holy Ghost,' for it contained His name nearly sixty times, and it is power through the instrumentality of largely the manifestation of His power through the instrumentality of the apostles. The book opens with the ascension and promised return of the Lord Jesus in like manner as He was seen to go into heaven. Prayer and united prayer occupy a most prominent place in this whole narrative. 'These all continued with one accord in prayer and supplication, with the women, and Mary, the mother of Jesus, and with the brethren.'"

Lesson Teachings.

**The Former Treatise.**—This is simply a reference to the gospel as recorded by Luke. Possibly this is the most scientifically written of any of the gospels. While Matthew relates the question of the wise men asking, "Where is he that is born king of the Jews?" Mark begins his narrative with Christ's public ministry, but in Luke the angel says to the shepherds, "Fear not, for behold I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Savior, which is Christ the Lord." So in the beginning He is presented as the Son of Man.

**Proof Substantiated.**—The historian does not make a bare statement that Christ rose from the grave but he arrays his witnesses as it were, so that there could be no mistake about it. Many infallible proofs, speaking with His disciples concerning the things of the kingdom. He was with them long enough that they might the better understand the importance of what had taken place.

**John's Baptism.**—John had taught the people the value of repentance, and on a profession had baptized them in water, but now another baptism was in store for the disciples—that of the Holy Ghost—which came in its due season as had been promised. This baptism is the distinguish-

ing feature in the power that a devoted Christian has over the worldly man. We sometimes hear people wonder at the strength and fortitude which some display. The wonder comes because of ignorance of what it means to have the strong arm of God about one in times of stress.

**The Burning Question.**—It was a difficult task to make the disciples understand the nature of the new kingdom. Men's minds had drifted far from the exalted teachings of Isaiah who plead for a righteous national existence. The disciples seem to think that the Master's purpose in the work which He had done was to establish a so-called secular kingdom, never understanding that the righteous kingdom to be set up was to be a righteous whole composed of righteous individuals. They did not seem to understand that noble teaching He set forth in Matthew 7:12, "Therefore whatsoever ye would that men do to you, do ye even so to them." It takes a long time to work such revolutions as were necessary to bring in the ideal righteous kingdom so the Master replied, "It is not for you to know."

**The Holy Ghost.**—"But ye shall receive power." The first step toward establishing the kingdom to Israel was that inner power that would enable men to possess self-control and live righteous lives. So the work began and is still in progress. It will surely come to pass in God's own time. It takes patience to wait on God, it would be well that we work and wait.

**The Ascension.**—"When He had spoken these things," it was a loving act on the part of Jesus that He should allow His disciples to witness this great event. After that experience, there could be no further doubt as to where the Master was. They were, too, the better prepared to receive the Holy Ghost that was so soon to come. The Master was now giving His last finishing touch to His disciples and to those who were to be apostles. They could be the better witnesses in all the world into which He had told them to witness. With this experience, and then the baptism of the Holy Ghost, there is no wonder that they could preach so powerfully. Even at the last moment, the Master sent the two angels to encourage them. He is ever ready to strengthen those who will follow Him. "I can do all things through Him that strengtheneth me."

**The Prayer Meeting.**—They returned to the upper room where abode the eleven. And "these all continued with one accord in prayer and supplication." This was possibly the room where Jesus had eaten the Passover. If so, it had possible already become sacred to the disciples. Of course there is no one place better to meet God than another, but custom renders one place preferable. Just like a great many people become attached to some particular

## Parents Should Know this Splendid Remedy

Simple Laxative Compound Helps to Correct Constipation in Children.

With all children there are times when the bowels fail to act naturally and it becomes necessary for the parents to administer a remedy. Cathartics and purgatives should never be used as these agents afford only temporary relief while their violent action shocks the system unduly. Mrs. Eva F. Gaff, 517 10th St., Washington, D. C., says that her little girl, Marie, had been subject to constipation, and that she found Dr. Caldwell's Syrup Pepsin the best remedy because of its mildness, and now always keeps a bottle of it in the house.

Dr. Caldwell's Syrup Pepsin is a compound of simple laxative herbs, free from opiates or narcotic drugs of any kind, and is an ideal remedy for children because of its mild action and positive effect. Its use tends to strengthen the impaired bowel action and restore normal regularity. It is important that parents should know of a dependable remedy with no unpleasant after effects, griping



MARIE GAFF

or strain. Dr. Caldwell's Syrup Pepsin costs only fifty cents a bottle and can be procured at any drug store. To obtain a trial bottle, free of charge, write to Dr. W. B. Caldwell, 473 Washington St., Monticello, Ill.

church and for that reason enjoy worshipping there more than any other place. But note they were in accord. No power in prayers when there is discord among those assembled. I fear there is often too much discord in our churches. This ought not so to be.

"Oh!" exclaimed the suffragette, fervently, "if the Lord had only made me a man!"

"Perhaps He did, dear," said the widow, soothingly, "but you just haven't found him yet!"

Mrs. Al de Mustahd—"You appear to be very fond of your poodle, Mrs. de Bunch."

Mrs. Justin de Bunch—"Yes, indeed. Mrs. Cutler was unkind enough to say that I loved it more than I do my child."

Mrs. Al de Mustahd—"Well, that's natural. The dog has a pedigree, hasn't it?"

## HOUSTON MEETING.

Brother W. A. McComb has been with us in a ten days' meeting. To those who know him it would be needless to say the preaching was up to high-water mark. I have never heard a better series of revival sermons. I have never had a man with me who more thoroughly pleased my people. There were nine accessions, the church strengthened, the Sunday School built up, \$300 raised on local expenses, and about \$1,200 for the Judson fund. The Lord bless Brother McComb and his work.  
G. W. RILEY.

"You can't imagine," said the musical young woman, "how distressing it is when a singer realizes that she has lost her voice."

"Perhaps not," replied the plain young man; "but I've got a fair idea how distressing it is when she doesn't realize it."

## THE BIG BELL OF BURMAH.

You must leap in fancy, leagues and leagues over strange lands and stranger seas, into the proper territory of that marvel-maker, Kipling, whose tales and verse you love so well. You must set your steps straight on the road from Mandalay and keep a staunch stride until you find yourself in the heart of Rangoon. Here halt, and gaze in reverential awe upon the Golden Pagoda. Inside this gorgeous pavilion is hung the big bell of Burmah, the biggest bell doubtless in all the broad world.

For the rest of this and many other most interesting sketches which concern the famous bells of all time, send for a catalog of celebrated Steel Alloy Bells to the old reliable, C. S. Bell Co., Hillsboro, Ohio, for many years the founders of sweet-toned bells. Thousands of Steel Alloy Bells will soon peal forth with joyous note the coming of Christmas the world over. Now at happy Yuletide are all in best mood to enjoy the romance, sentiment and service of bells. The C. S. Bell Co. make a special donation offer on Steel Alloy Bells—bells of quality—to churches and schools.

## LETTERS FROM OUR FRIENDS.

We like to publish letters from our friends because they invariably open the avenue to relief to those suffering from rheumatism and constipation. Mr. W. R. Mosby, Nashville, Tenn., is very enthusiastic over the merits of RENWAR. He writes, "I take great pleasure in endorsing your Renwar for constipation. Have found it very beneficial to me and wish to say that it is all that you claim for it. It is the only remedy I have found that will cure constipation." If you suffer with rheumatism or constipation, get a 50c bottle of RENWAR of your druggist. Money refunded if it fails to relieve. Prepared and guaranteed by Warner Drug Co., Nashville, Tenn.

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## LITERARY NOTICE.

"Gleig's Wonderful Book Concerning the Most Wonderful Book in the World," by Rev. George Robert Gleig, M. A., with introduction by Sylvanus Stall, D. D., 740 pp., \$1.80 net; The Vir Publishing Co., Philadelphia, Pa.

The editor of this book, Dr. Stall, who was ever a staunch defender of the inspiration and authenticity of the Bible, in his message in the introduction, in view of his recent death, seems to speak as a voice from the grave when he says:

"Forty-five years ago, while a sophomore at college, as one of a committee I was engaged in re-cataloging a large library connected with the literary society of which I was a member. While thus engaged I came upon two small volumes in which Gleig's History of the Bible was originally issued in 1831. Mousing, as I did, into most of the books, these two volumes held my attention. I took them to my room and studied them carefully. Then, as today, current literature and the college classroom teemed with the fleeting fancies and mistaken guesses of men whose principal claim for consideration consisted in their attacks upon the foundation of religious conviction and Christian faith. For all this I found in the volume now in hand an adequate antidote. I had previously passed through a severe trial of my faith in the divinity of Jesus Christ, but since the days when I found and read Mr. Gleig's book, Satan has never again been able to shake my faith in the Bible as the inspired Word of God, or the divinity of Jesus Christ, or His atoning work as the Savior of the lost sinner. Indeed these two little volumes molded and fashioned my religious life and character—perhaps more than any other books which I have ever read and they have never lost their place or influence in my life."

In this book, Rev. Gleig follows the Bible narrative, dealing with the principal events and incidents from Genesis to Revelation. The author has a charm of style and diction which distinguishes him as among the best of writers.

Rev. Gleig was of that class who believe the Bible is either all true or not true at all. This book will therefore be denounced by a class of so-called "scientists" as unscientific and out-of-date, because Scriptural, and by a certain class of ecclesiastics who substitute their own conjectures con-

cerning Scriptural teachings for the plain, manifest teachings of the Scriptures themselves. But, it will be hailed and welcomed by a much larger class who are tired of the "theories," "conjectures," and "guesses," which are so often called scientific, but which are soon found to be unscientific and false, and consequently pass on only to give place to more theories, conjectures and guesses. The author saw clearly that to substitute human conjectures in place of Bible declarations is only to multiply difficulties a thousand-fold.

It is a book which should never have been out of print. Its treatment is vital and unchanging, and it deserves a place right next to that Book concerning which it is said, "The Word of the Lord abideth forever."

It will prove a most suitable, appropriate and valuable gift to pastors and to every earnest seeker of the truth.

## A GOOD MEETING.

I am on my way home from a fine meeting in Prairie Lea, Texas. T. S. Baskin, a former Mississippi pastor, is pastor there and doing a good work. We had twenty for baptism in the meeting and two by letter and statement. Others professed conversion. It was the best meeting the community has had for years.

Yours,

R. A. KIMBROUGH,  
Abilene, Texas.

## THE HOUSEWIFE'S EPITAPH.

Here lies an old woman, who always was tired;  
She lived in a house where help was not hired.  
Her last words on earth were, "Dear friends, I am going  
Where washing ain't done, nor sweeping, nor sewing,  
But everything there is exact to my wishes,  
For where they don't eat, there's no washing of dishes.  
I'll be where glad anthems forever are ringing,  
But having no voice, I'll be clear of the singing,  
Don't mourn for me now, don't mourn for me never;  
I'm going to do nothing forever and ever."

—and the Husband's.

Here lies an old man who never was tired,  
Though he lived in a house where help was not hired;  
He complained of the way his wife washed the dishes,  
And nothing at home was exact to his wishes.  
He just sat around with nothing to do—  
E'en his clothes were laid out, from collar to shoe.  
When asked to do chores he always said "No;"  
But when the horse was hooked up he was ready to go.  
Sure he has not gone to the realms of the blest,  
For his wife did the work, and he needed no rest.

## A NERVOUS BREAKDOWN,

no matter how trivial it appears, may be the beginning of the end of you. The heart and nerves are so closely connected that nothing can affect the nerves without affecting the heart. A shattered nervous system means a weak heart. If you are troubled with palpitation, short breathing, weak and irregular pulse, sleeplessness, swollen ankles, pains on either side of the chest, or the many other symptoms of anervous breakdown, take "Renovine," the best of nerve tonic, and build up your nervous system. For sale by the best dealers everywhere. Price, 50c and \$1.00. Manufactured by Van Vleet-Mansfield Drug Co., Memphis, Tenn.

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260,000 mark. This is truly a remarkable record, but then, as "The Optimist" (Mr. Leigh Mitchell Hodges) wrote: "POLLYANNA is more than a book, you know. \* \* \* And when after POLLYANNA has gone away, you get her letter saying she is going to take 'eight steps' tomorrow—well, I don't know just what you may do, but I know of one person who buried his face in his hands and shook with the gladdest sort of sadness and got down on his knees and thanked the Giver of all gladness for POLLYANNA."

Clip the coupon.

THE BAPTIST RECORD,  
Jackson, Miss.

Kindly ship by mail at once the following books by Eleanor H. Porter:

.....POLLYANNA: THE GLAD BOOK, \$1.25.  
Trade—Mark.....POLLYANNA GROWS UP: THE SECOND GLAD BOOK,  
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